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THE NORTH WEST FACTS

A SHORT HISTORY
THE OPENING OF THE WEST:
THE BUFFALO SOLDIERS

BIOGRAPHICAL SKETCH —
ROBERT S. PIOUS

EDUCATION OF BLACKS
IN AMERICA: A BRIEF
HISTORY

THE NEW BREED OF
NEGRO MALE IN THE GHETTO

Dec.-Jan. 1974

THE BUFFALO SOLDIERS

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A short history

The Opening of the West:

The Buffalo Soldiers

By CLARENCE L. HOLTE

During the course of the Civil War, approximately 1.5 million men wore the colors of the Union Army. Nearly 180,000 of them were black. At the close of the war, the total active force numbered about 250,000. In the reorganization for peacetime duty, the authorized strength was reduced to 56,641 men and officers. By an act of Congress on July 28, 1866, provisions were made to accommodate a number of black soldiers who had served in the force. As a result, the Ninth and Tenth Cavalry Regiments and the 24th and 25th Infantry Regiments were created.

The cavalry regiments, later called the "Buffalo Soldiers," were assigned to patrol the vast expanse of the Southwest frontier, and the infantry regiments were posted to guard duty at various locations in the same area. The Southwest frontier comprised the Great Plains — the eastern parts of Montana, Wyoming, Colorado and New Mexico, the western parts of the Dakotas, Nebraska, Kansas, Oklahoma and Texas. Much of the area consisted of brush jungle, rough and broken terrain, waterless desert and temperatures ranging from 100 degrees in the summer to below freezing in the winter.

Peopling the area, for the most part, were warring Indians, Mexican revolutionaries, bandits and murderous gunmen, cattle thieves, bootleggers, petty and scheming politicians, and land-hungry homesteaders. Besides campaigning against the Indians, the black soldiers often had t ointervene when the scope of civil brawls grew beyond the control of local and state authorities. Many frontier officials and pioneers owed their lives and well-being to the undaunted support of these soldiers.

Typical of the violent civil strifes were the occurrences in El Paso, Texas where a group of politicians had been able to gain a monopoly of salt deposits and levy mining taxes; and in Lincoln, Nebraska where two factions of businessmen fought to control the town and its resources. Also confronting the black soldiers was the extensive job of clearing Oklahoma, New Mexico, Nevada and Arkansas of invading and unauthorized homesteaders who were often belligerent.

Ten years of the Buffalo Soldiers' span of duty were required to subdue the wild-riding nomads of the Arapahoes, Comanches, Kiowas, Kiowa-Apaches and Southern Cheyennes and to contain them securely in their reservations. It took another five years to calm the Kickapoos and Lipans, the Mexican bandits and outlaws. Five years more were required before the Apaches, in their mountain abodes, were conquered. There were also the Utes and the Sioux who could be quieted only by force.

In protecting life and property, the black cavalrymen demonstrated the toughness and tenacity of the buffalo, an animal sacred to the Indian. A further resemblance to the buffalo was found in the "short, tightly curled hair" of the cavalrymen. Respect for these similarities led the Indians to dub them "Buffalo Soldiers." The title was proudly accepted by the Tenth Cavalry, and the buffalo was made the most prominent feature of its regimental crest.

Some of the victories won by the Buffalo Soldiers against revengeful and lawless elements of Indians were harder to win than others: The Red River War in West Texas, from the spring of 1874 to the spring of 1875; the various campaigns against the Apaches, particularly against Victorio, from August 1879 to October 1880, and against Geronimo, from May 1885 to September 1886. Each of these warriors had escaped captivity with a number of his followers, and each was able to elude recapture on American soil, even though losing battle after battle to the Buffalo Soldiers. Victorio and Geronimo were finally driven into Mexico, where the cavalrymen could not go.

Victorio had been forced into Mexico twice before and, had the Mexican troops cooperated to any extent the struggle would have ended. However, it was not until Victorio was driven into Mexico the third time, beaten badly and lacking the will to fight, that he was killed by Mexican troops in a quick battle on October 14, 1880.

At the close of the campaign, General John Pope made the following remarks with reference to the Ninth Cavalry:

> "Everything that men could do they did, and it it little to say that their services in the field were marked by unusual hardships and difficulties. Their duties were performed with zeal and intelligence and they are worthy of all consideration."

And General E. O. C. Ord made the following remarks with reference to the Tenth Cavalry:

> "I trust that the services of the troops engaged will meet with that recognition which such earnest and zealous efforts in the line of duty deserve. They are entitled to more than commendation."

After Geronimo escaped from capture on March 29, 1886, he killed and butchered indiscriminately while being relentlessly trailed. After he crossed the border into Mexico, troops and scouts of the Fourth Cavalry tried for months to apprehend him, but without success. Geronimo was seemingly invincible, but found it impossible to find a safe retreat. Accordingly, he let it be known that terms of surrender would be considered. A special emissar ycontacted him and, on September 6, 1886, he formally surrendered and was given over to the Buffalo Soldiers who escorted him to Fort Sill in Oklahoma. There Geronimo remained until his death. The Apache Wars came to a close, and the Arizona frontier was at peace.

During the twenty-four years of the Indian campaigns, nine Buffalo Soldiers and four infantrymen were awarded the Congressional Medal of Honor. The foundations of several cities, built upon posts they carved out of the wilderness, can also be attributed to them. Lawton, Oklahoma, is a classic example.

There can be no doubt that the settlement and advancement of civilization along America's last continental frontier are the result, in large part, of the sacrifices, hardships and perseverance of the Buffalo Soldiers.

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Under Fire with the 10th U.S. Cavalry by Cashin, Alexander, Brown, Anderson and Bivins, published by F. Tennyson Neely, New York, 1899.

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Education of Blacks in America: A brief history

by CLARENCE HOLTE

Synopsis of previous parts:

indentured servants but, unlike their white counterparts, they were among a hostile people whose culture and language were totally different to life in Africa. To survive, the blacks had to rely upon their own mental ability to acquire a working knowledge of the ways and language of strange, unfriendly people. Thus, the informal education of the black man in the Western Hemisphere began in 1619 in Jamestown, Virginia.

For economic purposes, and because the blacks were highly visible and without protection of law, their status as indentured servants was soon changed to chattel slavery for life.

Two schools of thoughts prevailed among the colonists with regard to educating the slaves. One school contended that education would generate or intensify a longing for freedom, and that the slaves could be better controlled in ignorance. Some of the advocates for educating them believed that it would be economically advantageous; others were a sympathetic breed who wished to help the oppressed; and there were zealous missionaries desirous of teaching the principles of the Christian religion. In the absence of a concensus on the subject, the dictates of each school of thought were followed in the various colonies.

The teaching of blacks by missionaries began as early as 1634, and it remained a function primarily of the church until the consciousness of the rights of man gained popularity and slavery became more of an issue. In this regard abolitionist societies, in due course of time, assumed the dominant role of educating the slaves. The societies were concerned principally with problems of the slaves and then emancipation. As a consequence, the free blacks did not benefit much from the abolitionist movement and they had to provide education for their children. Notably in Charleston, Savannah, New Orleans, the District of Columbia, and Baltimore, the freemen did a commendable job.

In northern states where antislavery acts were enacted, education of blacks became a vested public interest, and the costs for public schools were assumed largely by the states and benevolent organizations. These institutions produced teachers in sufficient numbers to meet the needs of private schools established by the thrifty element of free blacks; classic examples were in Philadelphia and New York City.

The industrial revolution, involving cotton in particular, and the increasing insurrectionary spirit of the slaves provided the reactionary whites with a convincing argument. As a result passage of stringent laws against educating slaves were enacted in the 1830's in state after state in the South. The pressure of the South on the North became so intense that a number of northern states passed legislation prohibiting entry of free blacks and restriction of their education.

The reactionary legislation in the South caused slaves to commit acts that were insensible to the heart and lustful; stealing, lying, became commonplace, and belligerent reactions increased over the illicit relations forced on their females by slave masters and overseers. To bring the situation under control, the slave masters and overseers encouraged the slaves to mistreat, malign and spy on one another.

Some of the slaveholders, having a sense of duty to humanity, were impelled to find a way of providing the slaves with a semblance of religious training. In this connection, the idea of oral instruction was advanced. Since it was not formalized training that would enable slaves to learn how to read and write, the idea was legally acceptable but not palatable to slaveholders in general.

Oral instructions, however, took various forms since a standard procedure for using it had not been introduced. As used, it was not effective enough and some prominent southern churchmen endeavored to readjust, organize and standardize a system. The churchmen had different ideas regarding the purpose and extent to which slaves should be trained, and the cleavage brought about involvement of a number of highly-placed persons in the country.

As the controversy persisted, the ambitious slaves continued self-education by picking-up knowledge where they could — through contact and observation in the masters' homes; through occupations which were enlightening; through other slaves whose attainments were unknown to slaveholders; through the children of slaveholders' whom they accompanied to school; from slipping stealthily into back streets to study under a private teacher; and from liberal slaveholders who took it upon themselves to teach their favorite slaves anything they wanted to know. Some of the most illustrious individuals in the history of blacks in America began their education in the manner stated. The struggle of slaves for an education is one of the most dramatic social occurrences in this era of American history.

The passion for education and a better way of life spurred a massive number of slaves to flee the South for freedom with other blacks in the northern states and in Canada. A few zealous whites disposed of their material possessions to follow them in order to continue their teaching pursuit.

The influx of blacks in some northern communities precipitated violence on the part of whites. Some settlements had to be abandoned, and a number which had been purchased for them was never occupied because of fear. Enactment of the Federal Fugitive Slave Law in 1850 compounded the problem, for it legalized the capture of fugitive slaves anywhere in the country for return to their owners. Not only did the law impede educational progress but it unrooted a large number of black families in the North who found it necessary to emigrate to Canada for safety. In due course, racial prejudice was asserted in some of the Canadian communities, but it did not reach the proportions which prevailed in the free states. Living conditions were much rougher but educational facilities were better and, in general, blacks were able to progress.

As resistance to the Fugitive Slave Law grew progressively difficult to enforce in the free states, it became clear to the abolitionists and colonizationists that it was necessary and timely for blacks to attain higher education so that they could develop the power to work out their own salvation. The abolitionists advocated that the purpose of higher education for free blacks was for use in this country; and the colonizationists felt that it should be acquired in order to make the recipients dissatisfied with America and emigrate to Liberia. A later plan of the latter was to educate emigrants after they settled in Liberia. Each group followed its course of thought which contributed greatly to the elevation of the race.

Development of the colleges went through various stages — from industrial courses to a combination of literary and industrial courses, and finally to establishment of Lincoln University in Pennsylvania, and Wilberforce in Xenia, Ohio, as degree awarding, liberal arts colleges.

1861-1900

4th and CONCLUDING PART

Development of the Black College

The founding of Ashmum Institute by the Presbyterians in 1854 which became Lincoln University in 1866, and the founding of Wilberforce University in 1856 by the concurrent actions of the Ohio Conferences of the Methodist Episcopal Church and African Methodist Episcopal Church symbolized the realization of the waning influence of the opposition to the education of blacks — free and slave. But further establishment of black colleges had to be halted because of the Civil War.

White colleges in general had remained adament against accepting blacks. Of the more than five hundred which had come into existence since the founding of Harvard in 1636, only Oberlin, in Ohio, established in 1835, and Berea in Kentucky, established in 1858, freely admitted blacks on equal terms. Only a few of the colleges in the North would accept a black now and then, on an individual basis, and usually for extenuating reasons.

Beginning Formal Education of Masses

As the Civil War progressed and the Union Army penetrated the South, plantations and farms were abandoned by their owners. Slaves in large numbers flocked to the lines of the Union forces for refuge, wherever they were ac-

Continued on page 6

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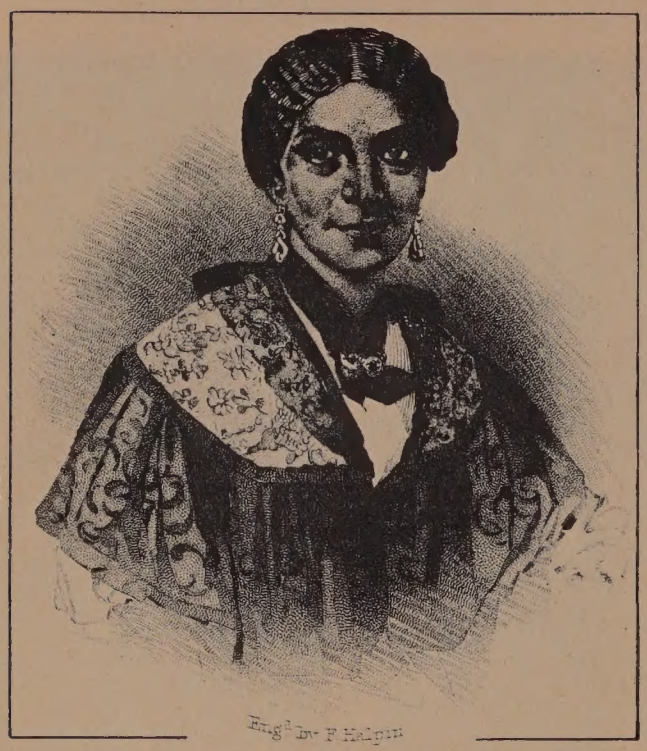
Education

Continued from page 4

cepted. As property of the planters, the military regarded the slaves as "contrabands of war" since they could have been used against the government of the United States.



Mary S. Peake

The first of these situations occurred in 1861 in Hampton, Virginia, across the river from Fortress Monroe. Mrs. Mary S. Peake, a free woman who became the first black teacher of contrabands, was living in Hampton when the city was devastated and evacuated by Confederate soldiers and their families. The slaves fled to Fortress Monroe, and Mrs. Peake was engaged as a teacher of the American Missionary School. Having acquired an education and knoweldge of needlework and dressmaking in a school of select black children in Alexandria, then part of the District of Columbia. The schoolroom in which she taught was in the front room on the ground floor of Brown Cottage where she occupied the front room on the second floor as a residence. Mrs. Peake died within several months after the appointment.

The question about the status of the contrabands was solved by Congress creating a new Article of War on March 13, 1862. It forbade officers to use soldiers under their command to return slaves to their owners, under penalty of dismissal. In addition, the Confiscation Act was approved on July 17, 1862, giving authority to the President to free slaves and confiscate the property of any one in rebellion; to free all escaping or captured slaves, and to use them in any manner deemed best for suppression of the rebellion. Emancipation of the slaves in the seventeen Confederate states on January 1, 1863, increased the number who fled to the Union Army by the tens of thousands. Camps for them were established at convenient settlements under military control. There they received aid, direction, protection, and were conscriped into the armed forces, but the government did not make any provision for schools.

In October 1861, some 40,000 contrabands were on the Sea Islands in South Carolina (corruptly referred to as "Geechie Country," Brigadier General Rufus Saxton was placed in command. Realizing the importance of education for a people entering upon a new life and under severe handicaps, he obtained the aid of northern benevolent societies which welcomed the opportunity to resume and enlarge upon the work that they had been doing in the South. Prominent among the many which responded were: the New England Freedmen's Aid Society, New York National Freedmen's Relief Association, Pennsylvania Freedmen's Association, Western Sanitary Commission, Friend's Association for Aid of Freedmen of Philadelphia, Friends' Relief Association of Philadelphia, African Methodist Episcopal Church Society, Northwestern Freedmen's Relief Association, Baltimore Association for the Moral and Educational Improvement of the Colored People, American Union Commission, Western Freedmen's Aid Commission, African Civilization Society, Delaware Association, and New England Society Branches. The cooperation of these societies resulted in the establishment of schools throughout the area of General Saxton's command which included South Carolina, Florida, Georgia, and for a short time Louisiana. Nearly 2,000 children, taught by teachers from the North, regularly attended the schools.

Penn School in Frogmore, on St. Helena Island, near Beaufort, was the first of the schools to have military guardianship. It was founded in the spring of 1862 by Miss Laura Towne of Philadelphia, with Miss Ellen Murray, an Englishwoman, as an associate. The school has a glorious history in leadership training. Dr. York Bailey is of particular interest in this connection. He was born on the island, graduated from Penn, went to Hampton and then to Howard to earn a degree in medicine. He returned home and was the only physician to serve the whole of St. Helena Island until his death.

Of interest also is Miss Charlotte Forten who became the first black teacher engaged to work under military guardianship in the Sea Islands. She was the daughter of James Forten, a wealthy sailmaker and prominent black abolitionist in Philadelphia. Miss Forten, the first black teacher in Massachusetts, left her position in Salem, and volunteered her service through the Philadelphia Port Royal Relief Association.

The writer was privileged earlier this year to visit the Penn School and Port Royal. The ten frame buildings on the campus are still standing on 450 acres of beautiful waterfront land. Most of them are not in use and are deteriorated, but efforts are made to preserve them. The office building now operates as the Penn Community Service Center, under the direction of John Gadson, a native black of South Carolina. The complex is owned by Quakers in Pennsylvania who contemplate disposing of it to housing developers who are buying all available land in the area. Unless other parties come forth to purchase, retain and develop it as a historical site in the history of black Americans, it will be lost to us. Mr. Gadson, P. O. Box 126, Frogmore, South Carolina 29920, will be glad to provide additional information.

A further effort to promote education of blacks through the military force was instituted in 1863 by General John Eaton in Tennessee, Arkansas, and Mississippi. Some 800,000 blacks were in his charge. He established schools in all the key cities, beginning in Nashville and Memphis, and extending gradually to Vicksburg, Natchez, Little Rock, and Pine Bluff.

At the close of the war General Eaton was appointed Assistant Commissioner of the Freedmen's Bureau for the District of Columbia, Maryland, Virginia and West Virginia, and later as United States Commissioner of Education.

General N.P. Banks assumed command in Louisiana in December, 1862 and found 150,000 contrabands within the lines. By a general order dated August 29, 1863, a commission of three officers was appointed "to regulate the enrollment, recruiting, employment and education of persons of color." Another general order on March 22, 1864, with eleven regulations, was issued for establishing a Board of Education to promote education of blacks in the area, supported mainly from taxes on real and personal property. The method introduced is, reportedly, the first regular attempt to support free schools in the South by public taxation. The system was employed for the duration of the war, during which time more than 50,000 blacks learned to read.

As the war continued and the areas under control of the military increased in size, the social problems of the freedmen grew more and more difficult. It became apparent that the Federal Government was under obligation to centralize authority over matters regarding them. As a consequnce, a bureau was established and the first major attempt was made to provide formal

Continued on page 9

Main entrance of the original Penn Schoolhouse after more than fifty years of constant use.

SALADE RUSSE— Versatile and Delicious

Meal in one salads make for easy entertaining, for the entire salad platter can be prepared ahead and brought out ready for quick service. But to be the main course of a buffet supper of a luncheon, a salad must be hearty enough to be satisfying.

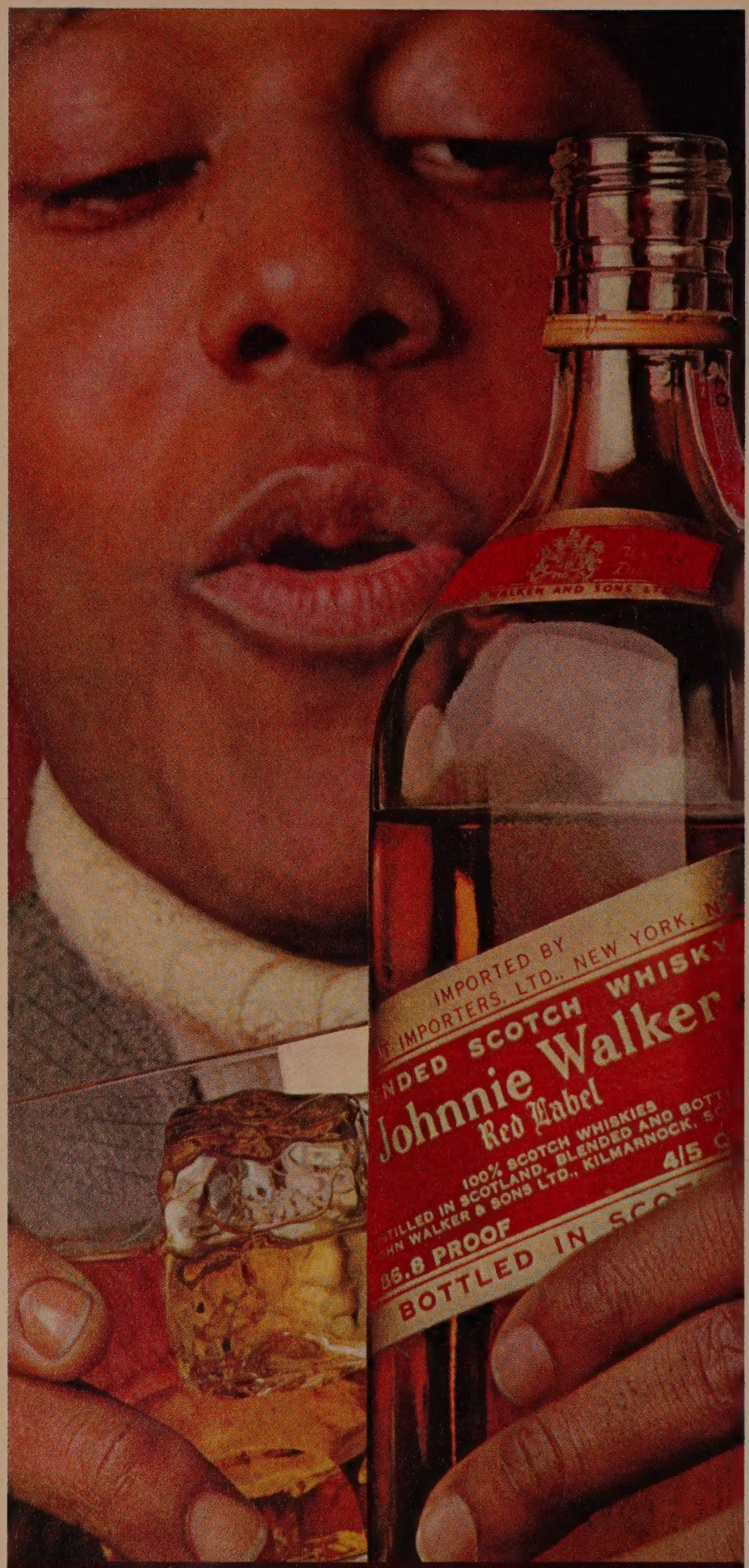
The French are partial to a salad such as this, Salad Russe. There is no set recipe for this salad. It may include any combination of vegetables and meats. This is a distinct advantage, for it makes it possible to vary it to the cook's taste and to include ingredients which are in good supply at a particular season.

This year, when turkey is a good food buy, it is smart to include it as one of the meats. (It makes sense to roast a large turkey the day before to have plenty of white meat on hand.) Ham and roast beef may also be included for meat variety. Wedges of hard cooked eggs are also traditionally part of this salad. They were omitted from this recipe, developed in the Hellmann's/Best Food kitchens, to help keep the cholesterol content of the recipe down.

In true French style, many of the ingredients are cut julienne — in match stick size pieces. Vegetables are cooked only until tender-crisp. The ingredients are then marinated in an herb flavored mixture while chilling. Just before serving, some of the marinade is stirred into real mayonnaise. This dressing is served with the salad.

- 1 ⅓ cups corn oil
- ⅔ cup tarragon vinegar
- 2 tablespoons sugar
- 2 teaspoons salt
- 2 cups diced, cooked carrots
- 2 cups diced, cooked green beans cut in (½-inch) pieces
- 2 cups diced cauliflower, cooked
- ½ pound roast beef, cut in julienne
- ½ pound cooked turkey, cut in julienne
- ½ pound cooked ham, cut in julienne
- ¾ cup real mayonnaise
- 1 tablespoon frozen chopped chives
- 1 tablespoon chopped parsley
- ¼ teaspoon dried thyme leaves

Mix together corn oil, vinegar, sugar and salt. Divide in half. Toss together carrots, beans and cauliflower. Pour half of marinade over vegetables; cover and place in refrigerator. Place beef, turkey and ham in separate bowls, pour ⅓ of remaining marinade over each meat; toss; cover and refrigerate. Let vegetables and meats marinate several hours or overnight. Before serving, drain marinade from meat and vegetables, reserving marinade. Mix together real mayonnaise and 1 cup marinade until smooth. Stir in chives, parsley and thyme. Chill. Arrange vegetables and meat on bed of lettuce. Serve with dressing. Makes 12 (1 cup) servings.



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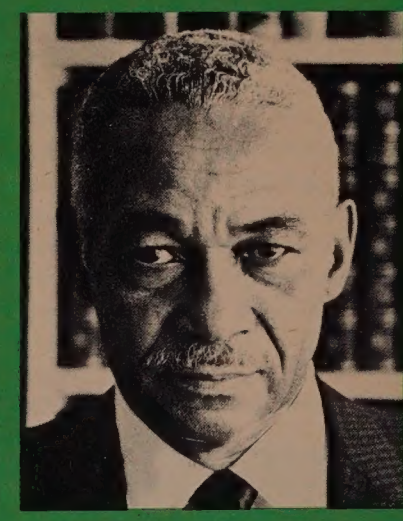


ROBERT S. PIOUS

Robert S. Pious knows very little about his native Meridian, Mississippi, for his family moved north to St. Louis when he was six years of age, and to Chicago when he was thirteen.

As a young boy, he was absorbed by the desire to draw anything that came to his attention and could not console himself until he reproduced it to his satisfaction. His mother and teachers scolded him often for showing interest only in drawing. But, in due course, his talent won their admiration and support.

With this encouragement, young Pious enrolled at the Art Institute of Chicago and found a full-time job working nights in the pressroom of Cuneo Press. He did well in his studies, but after two years the strain became too great and he suspended his studies at the art school in order to keep his job, which was essential.

Now that time permitted, he often did commercial artwork for several business houses, but his real interest was in portrait painting. Following his interest, he painted a portrait of Roland Hayes, the noted black concert singer. This painting was shown in an exhibition sponsored by the Harmon Foundation in New York. It won a Spingarn prize, and on the basis of this recognition he was offered a four-year scholarship to the National Academy of Fine Arts in New York City. He accepted the award and during the four years there he received four special mentions.

As an artist, Mr. Pious' work runs the gamut in painting — editorial cartoons, landscapes, murals, book illustrations and portraits. His painting of Harriet Tubman hangs permanently in the Smithsonian Institution, and other paintings of his are to be found in private homes, including the residence of Marian Anderson, the concert artist whose portrait he painted.

During World War II, Mr. Pious worked as an illustrator under contract to the U.S. Office of War Information. Since then, he has devoted most of his career to illustrating books for major publishers in New York City and to producing syndicated editorial cartoons for Continental Features, Inc., in New York. His home abounds with paintings pertaining to the black experience. His wife, Ruth, is his severest critic and an advocate of perfection.

Robert S. Pious is also the cover artist for National Scene, the supplement for some seventy Black-owned weekly newspapers.

Continued from page 6

education for the masses of blacks. It developed to be the most extensive social service undertakings attempted by any people, up to that time.

Development of Educational Programs and Facilities

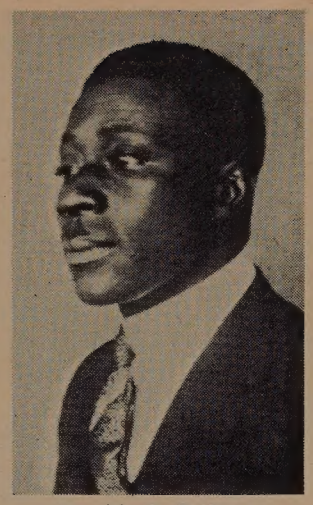
After two years of parliamentary struggle and vigorous debate, Congress passed an act on March 3, 1865 creating for two years a "Bureau of Refugees, Freedmen, and Abandoned Lands" (commonly called the Freedmen's Bureau), under the jurisdiction of the War Department. General Oliver O. Howard, a former chaplain for contrabands in Tennessee, was appointed commissioner. The Bureau was designed to have virtually absolute guardianship over the employment, transportation, housing, food, clothing, and provisions for the mental and spiritual improvement of four million freedmen. The promotion of education was not listed as a function of the bureau, but it was included in the July 16, 1866 amendment to the act, the life of which was later extended to June, 1872. The act and the amendment were passed over the veto of President Andrew Johnson.

In the act, Congress did not make an appropriation for support of the bureau or for implementing the provision on education. It assumed that revenue derived from crops, the sale and rental of seized and abandoned property of the confederates, school taxes, and other miscellaneous sources would suffice to cover costs of operation. Revenue raised by this method was no longer adequate to meet the growth in need. To aid the schools, precariously maintained by philanthropy, the commissioner fitted-up as school houses the government building no longer needed by the military, granted subsistence and transportation for teachers, books and school furniture, with the hope that Congress would endorse his action, as well as provide an appropriation. Congress acted favorably and authorized the commissioner to strengthen the education program in cooperation with the benevolent societies.

The program succeeded but met with opposition even stronger than before the war. Many instances of violence occurred, committed primarily by the Ku Klux Klan in the inner cities where Federal troops were not usually stationed. It is mainly because of this reason that most of the schools which survived were in the larger cities.

In 1870 General Howard reported that the bureau had under its supervision: 2,677 schools with 3,300 teachers (1,251 white; 1,312 black),

Charlotte L. Forten Grimké



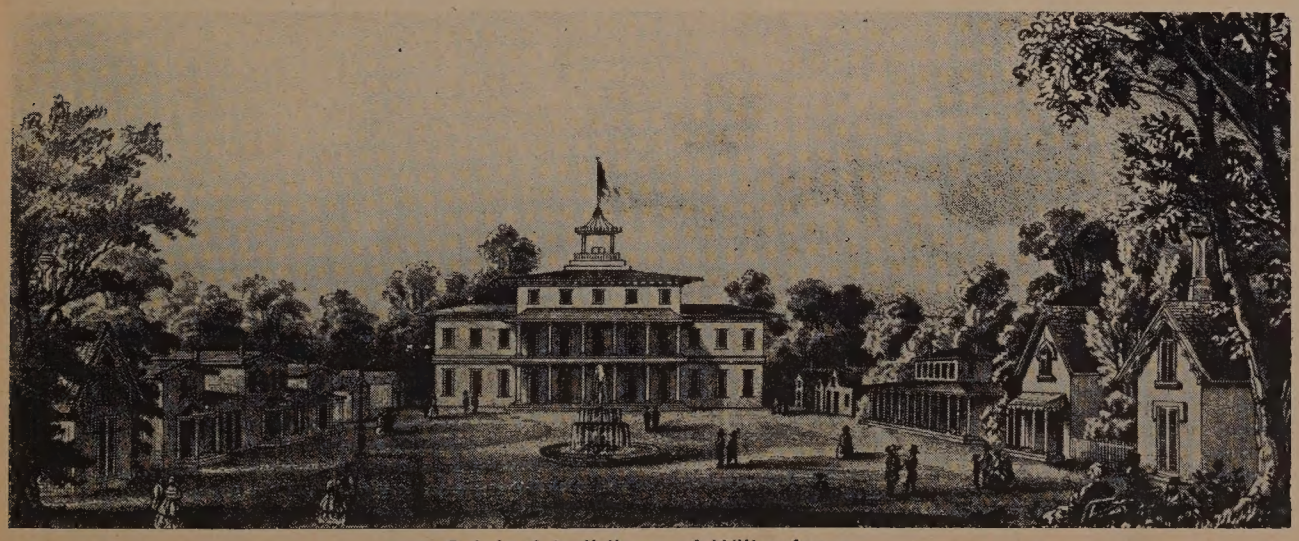
Dr. York Bailey

and 149,581 students. Seventy-five were high or trade schools with 8,147 students, and 61 were industrial schools with 1,750 students.

It was not long before the fact became evident that education on a college level was needed so that blacks could become competent, particularly as teachers, for the supply of teachers from the North was inadequate, and they could not last but so long.

By the close of 1872, the benevolent societies, aided by the bureau had established a system of colleges which systematically matured to form the primary sources for the higher education of blacks. Among the present privately-controlled institutions which they established are: Talladega, Philander Smith, Bethune-Cookman, Atlanta, Clark, Morehouse, Dillard, Rust, Tongaloo, St. Augustine, Shaw, Allen, Claflin, Fisk, Benedict, Le Moyne, Paul Quinn, Hampton, and Barber-Scotia. The institutions which have been publicly-controlled from inception are: Howard, Lincoln (Mo.), and Alcorn; Lincoln (Pa.) and Morgan were subsequently converted to state control.

Of the many benevolent societies organized between 1846 and 1867 to support education of blacks, financial recepits of sixteen show expenditures of $3,933,278 from 1862 to 1874, and Congressional appropriations totalled $5,145,124 between 1866 and 1870. The bureau raised $1,865,-646 from the sales of goods and land, but the expenditure for education has not been determined. It is reported that blacks contributed $672,989 in taxes and tuition through the bureau, and that contributions through church organizations approximated $500,000. The extent of contributions by blacks gave wealthy donors



Original buildings of Wilberforce

the idea of making grants for establishing or supporting educational institutions for blacks, providing matching funds are raised.

After demise of the bureau in 1872, the benevolent societies, with its dominant spirit and missionary idealism, carried forth its commitment for the education and cultural elevation of blacks. In the interval to 1900, the cut-off point of this series, the societies were instrumental in the establishment of the following present-day colleges: Stillman, Tuskegee, Morris Brown, Spelman, Paine, Johnson C. Smith, Livingstone, Bennett, Lane, Meharry, Meharry Medical School, Knoxville, Wiley, Bishop, Huston-Tillotson, and Union (Virginia Theological Seminary and College). During this period, the following publicly-controlled colleges were established: Delaware State, Florida A. and M., Savannah State, Fort Valley State, Kentuvky State, Southern University, Central State, Langston University, Virginia State, and West Virginia State.

These publicly-controlled colleges and those that later came into being were established principally to comply with the Congressional act which created the Morrill Fund. It was enacted in 1862 to provide maintenance of an agricultural and mechanical college for each state, and through the political machinery of each state. At the beginning blacks in only three southern states benefitted from this fund: those in Virginia through allocations to Hampton; those in South Carolina through allocations to Claflin; and those in Mississippi through allocations to Alcorn. An act of Congress in 1890 was required to specify that blacks would have to be allotted an equitable proportion of the fund. Since they were not admitted to the southern colleges for whites, which were receiving the funds, to maintain eligibility, the states established separated colleges.

The colleges which received the Morrill Funds, and possibly other Federal funds later, came to be designated Land-Grant Colleges.

The missionary era in the education of blacks had reached its highest level by 1900. The benevolent societies, together with the military and the Federal government, have an indelible place in the educational history of blacks in the United States. As the era closed and those who contributed to it passed from the scene, other individuals and factors move into the picture. With the ushering-in of the twentieth century, trained black educators and other professionals became the pilots, and dispensing of philanthropy became a highly organized function. Foundations were established and qualifying criteria were developed to arrive at priorities through painstaking analysis.

Sources: Negro Education Bulletin, 1916, No. 38, Department of the Interior, Bureau of Education and the Phelps- Stokes Fund, Washington, 1917; Evolution of the Negro College, Dwight Oliver Wendell Holmes, New York, 1934; The Negro College Graduate, Charles S. Johnson, Chapel Hill, 1938; A History of Negro Education in the South, Cambridge, Mass., 1967; Mary S. Peake, Rev. Louis C. Lockwood, Boston.

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THE NEW BREED OF BLACK MALE IN THE GHETTO

BY NORMAN DARDEN

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Any young black of the professional corporate class, who also looks the part of the business Establishment (the scrubbed face, rep tie, the suit with the ivy cut) will find out for himself he is both a curiosity and a source of quiet pride when he visits Harlem. As he walks down the street, at least some people along the way will catch his eye and let him know he's being noticed. There are no hostile stares, nor muttered invectives. The sight of him usually elicits faint smiles of approval from the people watching as he passes. And the watchers will often lower their voices to a more sophisticated level or change their conversation to a more positive subject to be in line with his bearing and to show deference to his achievement and respectability, letting him know they've reacted favorably to his presence.

An enormous amount of feelings and unspoken words are passed between the two reacting parties in these few seconds of contact. And each knows what the other is thinking and feeling, though the message is probably intelligible only to those who have grown up with the idiom.

Recently an articulate young black professional, a market analyst, moved to Harlem with his wife and children. The first morning, as he stepped out on Manhattan Avenue on his way to the office, two unkempt middle-aged men sitting on the stoop next door trying to recover from what seemed like an unending hangover, raised their heads as he passed by and said "good morning." A little apprehensive, the young analyst stammered a reply and went on, wondering if the stoop was their daily morning sitting place and if he and his family were safe in their new home. They were on the stoop every morning as suspected, but they never failed to say good morning, and they were nothing but deferential to his wife and children. Assured of their sincerity, the young analyst hired them to help with the janitorial chores around the house.

The black shopkeepers in the neighborhood were equally friendly. And as he became a regular customer of the many grocers around, he began to feel that their respect was firm enough to bear some friendly advice about store management. He suggested to one grocer that his business would improve if he removed the cluttered and dirty fly paper dangling from the ceiling, rearranged the stock on his shelves, tidied up the shop a bit, and kept better books. The grocer wan grateful, and followed the young man's suggestions down to the letter. To a grocer who had particularly good meats, the analyst suggested he convert his store to a butcher shop, become the neighborhood butcher, and reduce his headaches of trying to compete with the several stronger grocers of the neighborhood. The grocer converted almost immediately, and saw his profits rise. The much admired analyst is now the management consultant to nearly all the shopkeepers in the neighborhood, advising them on such matters as bookkeeping, advertising, and buying.

A number of similar young black professionals from big business have come to Harlem to live and to help the brothers out. They have become heroes on their block. These young men, engineers, lawyers, accountants, architects, and editors, mostly from ivy league colleges and the most prestigious companies in New York, have come not just to do lip service to the Cause but to roll up their sleeves nearly every night to give somebody some help and enlightenment. For them, it is no longer fashionable to measure success by how far they can live from the ghetto, nor how cool they can be to the confusion in the black community. They are answering the times' call to social commitment, and are moving to Harlem in encouraging numbers. Although most tend towards the safe neighborhoods, a few are braving the rough blocks, knowing that the people will be just as glad to have them around.

As one well-groomed black lawyer has said, "It is in the most depressed neighborhoods that the people's dependency on the young black male who has respectability is the greatest." The children in his reading classes have taken to him with enthusiasm. "I'm forced to return their total honesty and be constant in my attention to them," he says. A black engineer, speaking about his rough block, says, "The teenaged boys who have reputations for trouble, breaking into stores and that sort of thing, and all the people too, let me walk around the neighborhood alone and without harm because I'm sensitive about what I say to them yet I talk to them as regular fellows, and they think I'm a nice square guy." A young black accountant says, "I've heard from the shopkeepers I help and talk politics with that at least seven young girls say I am their ideal fellow."

Even those young black professionals who have not committed themselves to live in Harlem but come in to help their colleagues are cordially received. They give lectures for the local businessmen on marketing, investing, financing, and retailing and hold informal group meetings for everybody on practical matters such as home management, family living, and how to get along in a modern society. They are well in accord with the community. Thus many observers say the Harlem today is alive with more hope and confidence than it has known for years.

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